



## First American Indian General Authority named

Dr. George Patrick Lee is the first American Indian to become a General Authority of the Church of Jesus Christ of Latter Day Saints. He was one of four new General Authorities appointed as part of a new impetus to worldwide missionary activities.

President Spencer W. Kimball, world leader of the Church, announced that:

—Gene R. Cook of Bountiful, Utah, executive secretary of the First Council of the Seventy, would become a member of the seven-member First Council, filling a vacancy caused by the death June 25, 1975, of Elder Milton R. Hunter.

—The First Quorum of Seventy would be organized with an eventual membership of 70 men. The First Council of Seventy presides over the quorum and are included in its 70 members.

—The three additional members of the First Quorum of Seventy, all of whom are General Authorities of the Church, becomes:

1) Charles A. Didier, a native of Belgium residing in Frankfurt, Germany. Also a Seventy, he is a Regional Representative of the Twelve and the First Belgain to become a Church General Authority.

2) William Rawsel Bradford of McAllen, Texas, a Seventy now

serving as president of the Chile Santiago Mission. He was born in Springville, Utah.

3) Dr. George Patrick Lee, a full-blood Navajo Indian from Towaoc, Colorado, and Shiprock, New Mexico, a Seventy now serving as president of the Arizona Holbrook Mission which includes all of the vast Navajo Reservation in the Four Corners region of Arizona, Utah, New Mexico, and Colorado.

The four new General Authorities were sustained by the conference in the 2 p.m. session Oct. 3.

President Kimball announced the appointments in the Mormon Tabernacle on Temple Square in his keynote address Oct. 3 to the Church's 145th semiannual world conference.

"Missionary work is the lifeblood of the Church," President Kimball said, explaining that the First Council of the Seventy has a principal role in directing the expanding worldwide missionary activities of the Church.

The seven members of the First Council of the Seventy serve on the missionary executive committee and are called to special missionary service in the restored gospel of Jesus Christ in all the world.

They will be joined now by

members of the First Quorum of the Seventy, under the direction of the Twelve Apostles and First Presidency to make missionary work more effective in the stakes and missions throughout the world. They will also assume and carry out the responsibilities of General Authorities.

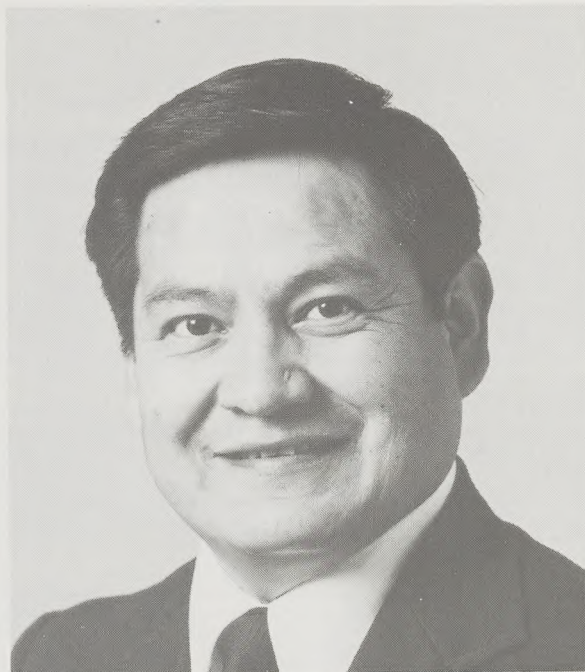
More than 21,000 missionaries, most of them young men between the ages of 19 and 21, are now serving up to two years each in the Church's 133 missions around the globe, President Kimball said.

George Patrick Lee was born March 23, 1943, in Towaoc, Colorado, to Pete and Mae K. Redwoman Lee.

He married the former Katherine Hettich, a Comanche Indian from Oklahoma, on December 13, 1967, in the Salt Lake Temple. They have three children.

Mrs. Lee is a graduate of Brigham Young University. Dr. Lee is the former president of the College of Ganado, a two-year community college on the Navajo Reservation in northern Arizona. He was the first Indian to hold the position at what formerly was a Presbyterian boarding school. Earlier he was assistant to the college president, dean of students and director of Indian studies.

Dr. Lee received his bachelor's degree from Brigham Young



Dr. George Patrick Lee of the First Quorum of Seventy

University in 1968, master's degree at Utah State University in 1970 and doctorate from BYU in 1975.

As a young man, he attended public schools in Utah while participating in the Indian Placement Program of The Church of Jesus Christ of Latter-day Saints. Under this program, he lived in the home of Church members Mr. and Mrs. Glen L. Harker of Orem during the school year because suitable educational opportunities were not then available near his home in the

outlying reaches of the Navajo Reservation.

Winner of many scholarships and awards, he was named as one of the "Outstanding Young Men of America." He declined appointment as a White House Fellow in order to accept appointment as assistant to the president at College of Ganado. He has also served as a counselor to the president of the former New Mexico-Arizona Mission.

(See page 6 for the text of Dr. Lee's conference talk.)

### TMF fireside

## Need for Indian missionaries stressed

The answer to many problems on the reservation lies in the conversion of the Indian people to the gospel and thus, the need for Indian missionaries in Indian missions is great, said Howard Rainer in a TMF fireside on Oct. 12.

Bro. Rainer, assistant director of the Institute of American Indian Services on the BYU campus, told a group of prospective Indian missionaries, "I promise you that if you go on a mission, you will know who the Father really is; you will have the

power of tongues, of healing . . . the power to convert your people," he added. "If you want to play Indian, you will have the praise of men; but if you want to play Latter-day Saint you will have the blessings of God."

Indian power is a spiritual power that is founded on the gospel, he continued, and from this power there comes a different breed of Indian.

Taking pride in the name "Lamanite" and realizing the responsibilities that come with that name was the theme of a talk

given by John Maestas, Indian Education Dept. chairman. (The text of that speech is printed on page 2.)

Miss Indian BYU, Deanna Crowfoot, told the students, "The church and Indian go together. We have kindness, spirituality, and courage . . . and we have depth. I can feel it."

Stewart Durrant, prominent in the church's Lamanite program, encouraged the audience to "be examples of gospel teachings, to save souls, and lead the way to an eternal glory."



Another Long Walk? Not really. Indian students participate in the BYU Founder's Day Centennial March on Oct. 10.

## New regulations protect Indian consumers

New regulations governing retail business and credit transactions at trading posts on the Navajo, Hopi and Zuni Reservations have been published in the Federal Register.

The purpose of the new regulations is to protect Indian consumers against excessive interest rates, high prices and other abuses.

The regulations establish licensing requirements for doing business on the reservations, imposed a 24 per cent limit on interest for pawn loans and retail credit, forbid the use of trade scrip or similar substitutes for money, restrict contributions from traders to Navajo Tribal political candidates and provide for monitoring and control of prices charged, especially for basic commodities.

The three reservations are located in close proximity in the Southwest. The Navajo, the largest of all reservations, includes a large area in Arizona and portions of New Mexico and Utah. The Hopi Reservation is entirely surrounded by Navajo land in Arizona and the Zuni Reservation is at the southeast corner of the Navajo Reservation in New Mexico.

There was much involvement of the three tribes and the United Indian Traders' Association in the development of the new regulations. After proposed regulations were published in

March, many comments were received. Extensive revisions were then made and reviewed at a July meeting attended by representatives of the tribes, DNA (a Navajo legal services organization) and the traders' association.

The regulations include some specific provisions for the Hopi and Zuni Reservations. On these reservations, it is required, as a condition for doing business, that license applicants voluntarily submit themselves to tribal court jurisdiction in actions arising under tribal ordinances pertaining to business operation. Also, members of the two tribes are exempt from the regulations on their own reservations.

Under the new regulations, traders are prohibited from withholding the proceeds of goods purchased from Indians, or checks cashed for them, on the basis of existing credit obligations. Barter transactions are also banned, because it was thought that the development of a cash economy would create more competition and result in lower prices.

A major change in the pawnbroking regulations is that a pawned item no longer becomes the property of the trader when it is not redeemed on time. When such an item is sold, any excess received by the trader over the amount owed and the costs of sale must be given to the borrower.



Lamanites, a chosen people

Fulfilling our responsibilities

By JOHN R. MAESTAS  
BYU Indian Education Dept. Chairman

President Spencer W. Kimball in an earlier address at Brigham Young University said "May I address my remarks to you, our kinsmen of the isles of the sea and the Americas. Millions of you have blood relatively unmixed with the gentile nations. Columbus called you Indians, thinking he had reached the East Indies. Millions of you are the descendants of Indians and Spanish, in the terms Mestizos, and are called after your countries; for instance Mexicans in Mexico; Guatemalans in Guatemala; and Chileans in Chile. You Polynesians of the Pacific are called Samoans or Maori, Tahitian or Hawaiian, according to your island. There are probably 16 million of you in two continents and the Pacific Islands. All related by blood ties. The Lord calls you Lamanites, a name which has a pleasant ring; for many of the grandest people to live upon the face of the earth were so called. In a limited sense, the name signifies the descendants of Laman and Lemuel, sons of your first American parent, Lehi. But you undoubtedly also possess the blood of other sons, Sam, Jacob, Nephi, and likely some Jewish blood from Mulek, son of Zedekiah. The name Lamanites distinguishes you from other people. It is not another derision for embarrassment, but one of which to be proud."

In an Indian Week speech he went on to say: "Great promises have been made to you and to your people, and the greatest hope that Latter-day Saint people have is that the Indian people, and the Mexican people and the Chicanos and Hawaiians and other Polynesians, would all accept the gospel of Jesus Christ because it is good for people. It solidifies them, it builds their character, it builds their faith, it gives them hope; it gives them something to count on, to live for. When the Lamanites accept the gospel of Christ they are better citizens than they ever were before, and they will continue to be better. Their children will grow up in righteousness and they will be an honor to their Heavenly Father."

So here we are upon the earth, noble sons and daughters of a great heritage. We must realize that we are of the house of Israel, and that we are chosen people of the Lord who have come to this earth with great blessings. As modern day Lamanites, we sometimes wonder about the afflictions we have been given and the conditions we find ourselves living under. Remember that in Helamen 15, the Lord said of our people, "Notwithstanding, they shall be driven to and fro upon the face of the earth and be hunted and shall be smitten and scattered abroad, having no place for refuge." But he also said, "The Lord shall be merciful unto them."

We expected these conditions. We knew that because of the traditions of our fathers we would needs be humbled before we could be counted worthy to stand and have the gospel restored to us. So we find ourselves, as Lamanites, on the threshold of the great day of the Lamanite, and the blessings that our Heavenly Father has had for us are starting to unfold. This places a great responsibility on church members who have already received the gospel, particularly our non-Lamanite members. What are some of those responsibilities?

In Alma we read, "The Lord said unto them also, go forth among the Lamanites, thy brethren, and establish my word. Yet ye shall be patient and long-suffering in afflictions that he may show forth good examples unto them in me and I will make an instrument of thee in my hands unto the salvation of many souls."

So the first responsibility given to the church membership was to be an example. James R. Clark clearly stated the responsibility of the work that would need to be carried on by the sons and daughters of Zion when he said, "The sons and daughters of Zion will soon be required to devote a portion of their time in instructing the children of the forest, for they must be educated and instructed in all the arts and civil life as well as the gospel. They must be clothed, fed and instructed in the principles and practices of virtue, modesty, temperance, cleanliness, industry, mechanical arts, manners, custom, dress, music and all other phases which are calculated in their nature to refine, exalt and glorify them as the sons and daughters of the royal house of Israel and of Joseph, who are making ready for the bridegroom."

This admonition leaves little room for interpretation. It clearly states the responsibility of the sons and daughters of Zion to give of their time to help teach. Orson Pratt indicated that it was a privilege to be numbered among the Lamanite people. In the Journal of Discourses in 1855 he said, "What says the Book of Mormon in relation to the building up of the New Jerusalem on this continent? One of the most splendid cities that ever will be built upon this land? Does not that book say that the Lamanites are to be the principle operators in that important work? And that those who embrace the gospel from among the Gentiles are to have the privilege of assisting the Lamanites to build up this city called the New Jerusalem? This remnant of Joseph who are now degraded will then be filled with the wisdom of God and by that wisdom they will build that city. By the aid of the priesthood already given by the aid of the prophets, God will raise up in their midst, they will beautify its dwellings and we will have the privilege of being numbered with them instead of their being numbered with us."

President N. Eldon Tanner tried to define that even more specifically when he said, "Now it is the responsibility of the stake presidents and bishops to see that this program works. Because it is a program of the church, and when the prophet says it is the thing for us to do, we can't go wrong by doing it."

He advised: "Assign a high counselor in the stake to work with these people and see that this work is done the way it should be and that progress is made that should be made."

President Kimball said, "We have come to the day of the Lamanite, and the work is going forward. We have come to the day when the Indian or the Lamanites are entering the church by tens of thousands, when they are being organized and taught leadership. We now have Lamanite bishops, high counselors, branch presidents, and numerous priesthood and auxiliary officers with faith and integrity. We find Indians who are paying their full tithing; their contributions toward building maintenance; and fast offerings. Here are groups of Indians who want no coddling. The gathering is at hand. They are coming out of the dust. They are fast becoming restored to the knowledge of their fathers."

The challenge is further exemplified by President Kimball when he said, "I bring to you a multitude that ask for bread and receive a stone, that have asked for fish and have been given a serpent. A people who ask not for your distant far away sympathy, your haughty disdain, your supercilious penny-throwing, your turned-up nose, your superior snobbery, your cold calculating tolerance. It is a people who pray for mercy and ask for forgiveness, beg for membership in the kingdom and its opportunities to learn and do. It is a good folk who ask for fraternity, a hand clasp, a warm brotherhood. I give you a chosen race and an affectionate and warm-hearted people. A responsible but timid folk, a simple group with child-like faith, which can be developed to approach that of their distinguished fathers. I point to you a people in whose veins flow the blood of prophets and martyrs. A people who have intelligence and the capacity to climb to former heights, but who need the vision and the opportunity."

With these great blessings being given to the Lamanite people, and with the warnings and responsibilities issued to the general membership of the Church, it becomes very easy for the Lamanites to assume that the full responsibility lies with the general membership.

Remember that the responsibility lies within us, we have been given this great blessing. We are of the House of Israel and are expected to fulfill the great responsibility that our Heavenly Father has placed upon us.

President Kimball said, "The Lamanites must rise in majesty and power." We must look forward to the day when we will be white and delightful, sharing the freedoms and blessings which we enjoy. When we shall have economic security, cultural refinement, education, when we shall be operating farms and businesses and industries, occupied in the professions and in teaching, when we shall be organized into wards and stakes in Zion, furnishing much of our own leadership.

Since we are the recipients of great blessings, it is also our responsibility to be diligent in our exercise of those gifts. We must live our lives in such a way as to always be worthy of the great blessings that our Heavenly Father has given us. One of the great blessings that our Heavenly Father has talked about is the blessing of living in this great land, choice above all other lands. President Kimball said, "So my appeal today is to the Lamanites, all the Lamanites, the Mexicans, the Polynesians, the Indians, to live the commandments of God to prove themselves worthy of this choicest land. Now the Lord gave you this choice land and he gave you beautiful bodies, bright minds, black shiny hair, sweet spirits, but remember the conveyance of this land is a conditional one. A gift that has to be earned and to continue to be earned or it is not as long as the grass shall grow and the water shall run. It is as long as the possessors of the land shall occupy it with distinction, cleanliness and worthiness."

I would assume that that would apply to all of the gifts that he has given us. We would have them as long as we would occupy them with honor and distinction, with cleanliness and worthiness.

All too many times we have been much too eager to point an accusing finger at others. To point an accusing finger to the general membership of the church and to hold them responsible for many of the conditions that the Lamanite people find themselves in. Recall that the Lord commanded his people to be examples, but this does not relieve us of the responsibility to learn from those examples, and for us to them become examples to others.

In Alma we read, "And now, my son, I have somewhat more to say unto thee than what I said unto thy brother. For behold, have ye not observed the steadiness of thy brother; his faithfulness and diligence in keeping the commandments of God; behold, has he not set a good example for thee?"

If we have received good examples and we have learned, it is then our responsibility to internalize those teachings and to indicate to the Lord that we have accepted them. Our lives should show that we have accepted.

I admonish you to be careful. To be careful that we not become critical of others, but that we learn to evaluate our own actions. That we not be too eager to lay the blame on others. That we shoulder the responsibilities ourselves. That we not become so impetuous as youth that we believe that all change needs to come about now. I admonish you to be careful that your rights and desires not become clouded by a desire to see changes now. I admonish you to be careful to sustain and support the authorities of the church. I realize that it is very easy for us to sustain and support a man like President Spencer W. Kimball, and to raise our hand in support of him as prophet and seer and revelator, but I also know it becomes a harder task to sustain and support our local bishop who also has many of the imperfections of man.

Satan, that Prince of Deceit, will try to fool you. I have heard people say, "I would die for the church. . . ." To die is noble, but to "Live" for the church may require the greater sacrifice.

"I would give everything to the church" is a common phrase, but are we willing to give enough time to do our Home Teaching properly?

"I would never deny my testimony of the gospel!" But are we willing to attend our meetings — or to magnify our Priesthood callings;

It is our hope that we will be called upon by the Lord to assist in his great work. . . . but are we willing to sacrifice now in order to be fashioned into useful, effective tools?

Are we falling into the trap of rationalizing? Are we offering up sacrifices we aren't being asked for, or can't produce?

It might be like asking for credit based upon a promise that we will someday be rich, and will then pay it back.

We should put these fruitless promises aside and do what the Lord has asked of us. We must become doers of the word. The most difficult tasks may be those behind the scene; those for which we receive no recognition. We cannot await the discipline from others . . . but must generate it ourselves.

It behooves us all to examine ourselves. To take stock of our actions.

Paul, writing to the Corinthians said, "I write not these things to shame you, but as my beloved sons I warn you. . . ."

Now, remember that you are the finest youth that this world has ever known. That you were saved by our Heavenly Father for a time when he would require some of his most valiant servants to be here upon the earth. President Kimball stated it this way: "Today you are rising from your long sleep and are stretching, yawning, reaching; tomorrow you will be highly trained, laying out highways, constructing bridges, developing cities, building temples, and joining in an inspired leadership of the church, your redeemer and the Lord. Historians have written about your past, poets have sung of your possibilities, prophets have predicted your scattering and your gathering, and the Lord has permitted you to walk through the dark chasms of your ancestor's makings, but has patiently waited for your awakening and now smiles on your face and points the way to your glorious future as sons and daughters of God. You will arise from your bed of affliction and from your condition of deprivation, and you will accept fully the Lord Jesus Christ and his total program; you will rise to former heights in culture, in education, in influence and power, and you will blossom as the rose upon the mountains."

May I in closing admonish you to do as President Kimball has told us. He said, "Keep your eye single to the glory of God, maintain your faith and live the principles of the gospel. Remember that the gospel of Jesus Christ is not compatible with radicalism or communism or any of the other isms. There could be those among you who could profess to be your saviours. They would enslave you with their force and their so called doctrine. If some of these leaders have motives that are selfish and questionable, have nothing to do with it. They would excite you to riot perhaps. Beware of them. Keep your feet on the ground and your head high. Listen to your duly elected leaders and stay with the majority who want independence and equality and full freedom for the Lamanite people by peaceful means alone. Only these kinds of successes will be enduring."

May we have the understanding that we as Lamanite people are a chosen people of the Lord. That we have great blessings through our heritage and that we can accept those things that have happened to our ancestors and to us and that we have been truly thankful to our Heavenly Father for this opportunity to help the Lamanite people assume their rightful position as heirs to this land, as builders of the kingdom, that we might be found worthy to stand in the latter-days and be called upon to serve diligently and to build a new Jerusalem is my prayer in the name of Jesus Christ, Amen.



# Assistant editor spotlighted

By Wandie Manning

Chris Lowery, a Laguna-Hopi from Phoenix, Ariz. currently serves as assistant editor of the Eagle's Eye and is also a representative on the Tribe of Many Feathers executive council as vice-president of publications.



Chris reviews some copy before laying out the Eagle's Eye.

She is the editor of her branch bulletin and newsletter also.

She comes from a small family. Her only sister and brother-in-law are currently attending the University of New Mexico graduate school of education. Her mother is employed with the Bureau of Indian Affairs as a contract specialist.

Chris came to Brigham Young University, following a suggestion

from a fellow worker where she was employed. "I had heard of the high standards so I decided to go ahead and apply, and when I was accepted I came up to see what it would be like." During her first year here, she was converted to the gospel and was baptized into the church on August 15,

appreciative of her time and talents.

Her outside interests include a full range of activities including knitting, cooking, sewing, playing the piano, classical music, interior decorating, photography, golf and tennis. Chris plans on learning how to ski this coming winter so maybe the Ski Club might be able to use her talents there in some way.

While in the Navy, Chris realized that you have to be in a position where you can change policies that need to be changed if you want to better the system that will benefit everyone. She most definitely would like to see things get done in a better way.

Her testimony of the gospel and its truthfulness has helped her in her life. She comments "The gospel has given me direction and it has changed previous attitudes I held on many things."

Chris is a senior majoring in social work and plans on attending graduate school at the University of Utah where she would like to complete her studies in administration and community organization. She will be graduating from Brigham Young this coming April. She would also like to work for the Bureau of Indian Affairs with no specific place in mind.

Her "family" in Provo includes two cats, "Pooh" and "Putt", one of which she found on the golf course.

Her fun-loving attitude of life with its many hills and joys will surely give her a boost in future events to come in her life. Chris is a leader of future happenings both intellectually and spiritually... and watch out for her on the ski slopes.

1970 by the stake missionaries.

The following year, she enlisted in the Navy. After a brief three-year interruption, her studies have now continued. While in the Navy her rate was that of a Journalist Third Class. She was a journalist and assistant photographer for the Chief of Naval Air Training in Corpus Christi, Texas. Now you can see why the Eagle's Eye staff is

## Native American Co. awarded cable T.V. franchise in S.D.

Oyate Vision has been awarded a franchise to provide cable television services to the town of Pine Ridge, S.D. Fred Brewer, of the Ogalala Sioux tribe, is President of the company that will provide the predominately Indian community of 3,700 people with clear reception on four television channels in addition to local affairs and news programming. Currently the residents of this community receive only one commercial television station with adequate reception.

"Now, with cable TV, we will be able to get all the programs on ABC, CBS, and NBC and educational programs that the rest of the country has been seeing for years", says Mr. Brewer, a long time resident of the community who will own and manage the system: "We will see community announcements, local weather forecasts and news about our community on cable TV.", commented Dick Wilson, Tribal President.

Mr. Brewer has already conducted a market survey showing that nearly every household is willing to purchase cable television. He has the basic maps and plans ready to design the fully modern system that can offer up to twelve

channels of television service. He will apply to the Federal Communications Commission for their approval to begin operation.

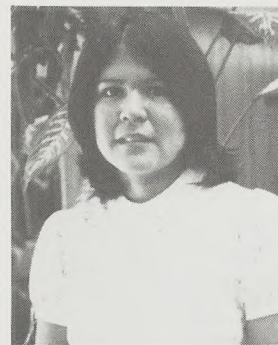
According to Charles Tate, Executive Director of the Cablecommunications Resource Center in Washington, D.C., an Office of Minority Business Enterprise funded organization that is providing the company with technical assistance, "This is the 25th cable television franchise owned by a member of a minority group and the second held by an American Indian. (The other Indian owned system is in Port Orchard, Washington). Mr. Tate, commenting on the importance of minority ownership said, "Ownership by a member of the Ogalala tribe will provide local ownership of an important communications service and will insure that the revenues earned from the community will stay within the community."

Oyate Vision has already arranged for partial financing through the Indian Business Development Program of the U.S. Department of Interior. Financial projections show that the company will be profitable in its second year of operation and will have gross annual sales of approximately \$60,000.

## Tribe of many Feathers

### From the desk of ...

Tonie Smith, TMF historian



Tonie Smith

I'm a sophomore majoring in home economics education. I've spent 10 years on the LDS placement program in Tucson, Ariz. Originally, I'm from Kayenta.

I have six brothers and one sister. My sister graduated from the "Y" last spring. One of my brothers made the "Tom Trails" film series.

My favorite hobbies are sewing, swimming, reading and meeting people.

I'll try my best to serve you as the historian for TMF. I'll need your support and if you have any ideas, contact me at 377-7913 or leave a message in the TMF office.

## Indian education resources center established in Albuquerque, N.M.

To improve educational opportunities for Indian students, an Indian Education Resources Center has been established in Albuquerque, New Mexico. The main goal of the Center is to serve Indian education by providing leadership or help for change, resources for improvement and advocacy of Indian rights.

In 1974, of the more than 200,000 Indian students 5 to 18 years of age, about 47,500 were in Federal schools. Of course, these, together with those involved in adult education activities, are the main concern of the Center. At the same time, there is concern and help available to a limited extent to the more than 130,000 attending public schools and the 10,500 attending other schools in the 5 to 18 age group. The Center also provides services to the students enrolled in colleges and universities.

The Center is part of the Bureau of Indian Affairs' Central Office of Indian Education Programs. It was established after a thorough review of the Bureau's Central Office education operations revealed a need to locate some Washington office services closer to the scene of action. As a consequence, a Field Service Office was established in Albuquerque, and part of the Washington-based education staff located there. The name was changed from "Field Services" to the "Indian Education Resources Center" in August 1972. There are five divisions in the Center, and the services they provide are:

The Division of Evaluation, Research and Development provides consultative services in curriculum development, evaluation and educational research. This Division coordinates the evaluation and review of education programs which will provide information necessary to effect long-range or immediate improvement in programs. It reviews new and innovative educational programs for Bureau schools. Consultant services are available in general curriculum planning, school administration as well as several specialized areas such as cultural arts, bilingual education and science. It maintains a collection of research data relative to Indian Education and is responsible for preparation of Indian Education Resources Center publications.

Recent examples of these services are found in the school needs assessments which the Division has assisted in at the Institute of American Indian Arts, Choctaw, White Shield, Southern Pueblos Agency and many others. Over forty published research and evaluation reports are now available together with a wide variety of curriculum bulletins and other materials.

This Division has also provided leadership in many areas including:

(1) The development of a code of student rights and responsibilities which recognized the rights of students in Federal schools to due process ahead of the Supreme Court decision.

(2) The development and monitoring of progress on an objective later adopted by the President which provided that "By the end of Fiscal Year 1975, in at least one-fourth (50) of the Bureau schools by official action of a tribal or Alaskan village government, a choice of the management system will be made by those served by the school." This objective gives meaning to the term "self-determination" when applied to the patrons of Federal schools. It also gives them the "psychological edge" in determining whether the schools remain Federal or become public, contract or other types.

(3) A Student Record System which constitutes a vital initial step in the development of a management information system should result in better service to the clientele of the Bureau's education program.

(4) Through information dissemination, the Division gives attention to the many notable developments occurring in Indian Education, including bilingual, bicultural education.

The Division of Continuing Education provides consultation and funding advocacy for programs serving handicapped students, career development and vocational rehabilitation. It provides policy direction for Adult Education and the Higher Education Financial Assistance programs and coordinates efforts in these areas in the broader Career Development Program with the Office of Tribal Resources Development. It provides interagency liaison with Federal and other agencies that have postsecondary, career education and education for the handicapped programs.

The concept of Career Development, of which career education, adult education, higher education assistance and adult vocational training are component parts, is designed to provide maximum effectiveness and coordination of effort for the individual applicant.

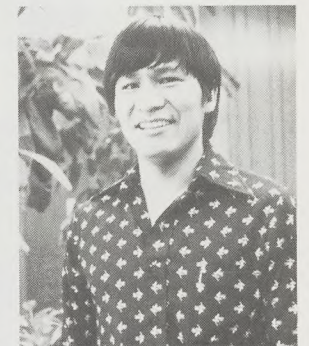
Efforts in working with the Office of Education have resulted in a doubling of special education funds to BIA and legislation which recognizes the BIA, in effect, as a 51st state. Funding for Higher Education increased from approximately 22-1/2 million dollars in FY 1974 to over 32 million dollars in 1975. Area meetings and Career Guidance Institutes have been held to promote the career development concept.

(Cont. on page 7)

## Sam Canyon VP of standards

Sam Canyon is the vice president of standards. He is a senior majoring in residential building technology. Sam's office handles housing, firesides, and the young marrieds' program.

So far, Sam has scheduled a fireside for each month this term. The first fireside in September featured the members of the Lamanite Generation in a testimony meeting. The fireside this month emphasized missionary work.



Sam Canyon

## Chris Lowery, VP of publications

As vice president of publications, I'm responsible for publicity for the Tribe of Many Feathers and the publication of The Eagle's Eye.

Francis Williams, my executive assistant, carries the major load in the publicity department. She co-ordinates both internal and external affairs.

Together with Amelia Clark, editor, and a staff of writers and photographers, the office of publications serves TMF and BYU Indian students as a major source of communication - via The Eagle's Eye.

Because Amelia will be leaving in December, we are now seeking an editor for next semester. No

previous experience in journalism is required. However, a good background in organizational skills would be helpful.

The new editor will have at least one month of on-the-job-training before he or she takes over the job in January. If you are interested in the job, please leave a note in my box and we will get in touch with you.

Workshops in journalism and photography for students interested in contributing to The Eagle's Eye are now being arranged. A sign-up sheet is posted in the TMF lounge and all interested students are invited to participate.





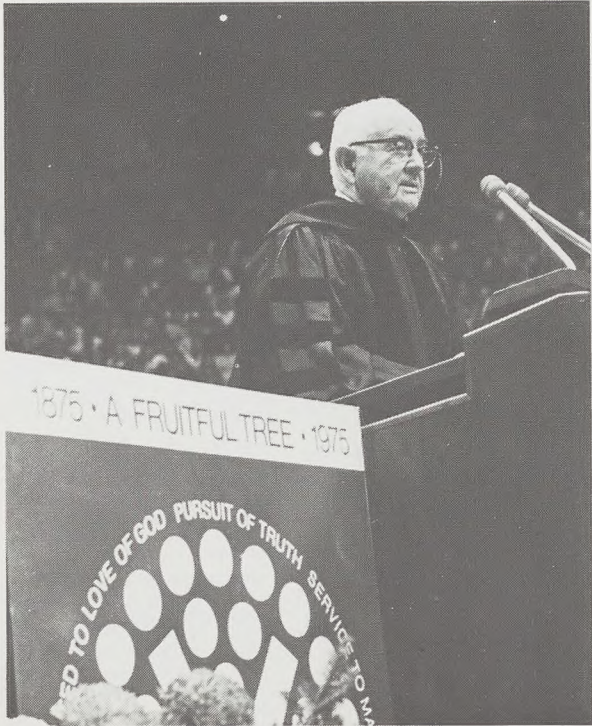
President and Sister Kimball lead the Founder's Day Centennial March.

photos by  
Hal Williams  
Mark Philbrick  
Paul Fletcher

# "Skins" and Homecoming '75



Susan Seneca (right), Lena Judy, and Bimmer Jones sing "Go My Son" at the Frolics.



Deanna Crowfoot, Miss Indian BYU, leads does sign language to "Go My Son" at the Centennial Frolics.



The Lamanite Generation float, Indian beauties and all, participate in Homecoming parade.



Could it be these skins are tired?





Families got together to join the march.



"Is this any way to start a day," asks Gordon Oles.



Zeke, Pauline, and little Jacob Sanchez.



Single file, Indian-style . . .



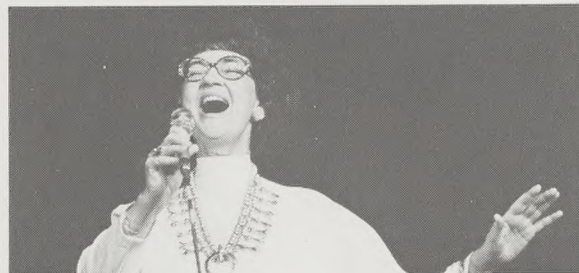
It's uphill all the way, gang!



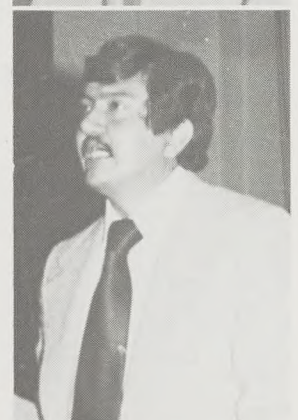
Representatives of the Tribe of Many Feathers, Lamanite Choir, and Lamanite Generation were among the Founder's Day marchers.



Members of the Lamanite Choir sing during the missionary fireside on Oct. 12.



Janie Thompson, director of the Lamanite Generation belts out the song "I've Been Everywhere" and leads the audience through a series of reservation towns in the U.S. and Canada, and villages in Central and South America and Mexico.



John Maestas, Indian Education Department chairman (above), and Howard Rainer, assistant to the director of the Institute of American Indian Services, speak to a group of students and prospective Indian missionaries at the Oct. 12 TMF fireside.



Dr. Lee's conference talk

# Joining hands as children of God

Brothers and sisters, I've finally realized how General Custer must have felt with all those...

I want you to know that its a great honor and a privilege to be in your presence today and in the presence of our Prophet and all those that assist him in the Kingdom of God. I am proud to say to you and declare to you today, brothers and sisters to be a descendent of Lehi, Nephi, and all the great Book of Mormon prophets. I am proud to be a child of the Book of Mormon people. I have found my true heritage. I have found my true identity. I am a son of God, a child of God. A child of the Book of Mormon. A child of Lehi. A rich heritage that extends all the way back to my Heavenly Father, through Moses and Abraham and great prophets. I am also proud to let you know that I am proud to be a descendent of great Indian chiefs of our country. I am proud of be a descendent of Red Cloud, Sitting Bull, Chief Joseph, Chee Dodge, Chief Crazy Horse and all these great Indian Chiefs that did so well and fought for their people. I want you to know that all these men were great. I wouldn't be surprised that they are all in paradise. And I wouldn't be surprised if all of them are converted, maybe some of them are on fourth discussion. I am proud of my rich heritage.

To you my people, the Lamanite people, on Indian reservations and in the cities of our country, and through islands of the sea, I want you to know that Jesus Christ is our elder brother, He is our Saviour, He is our Redeemer. We have a choice heritage. I want you to know, you Lamanite people, our Heavenly Father loves you. Jesus Christ, your elder brother loves you. He has died for you, He has sacrificed His life for you, he has overcome our

sins. He conquered death for each of you and every man on earth. He is our elder brother. He is Jesus Christ, He lives, God of this earth—our elder brother.

To you in the Church, throughout the world, as members of the Church I do declare to you that the time has come to lay aside our differences to join hands as children of God. We have a great job to do to bring many more choice spirits to our Heavenly Father into His Kingdom, all over the world. The time has come for all of us to be 365-days-a-year Latter day Saints and seven days-a-week Latter-day Saints—not only on Sundays. The Lord has need of every Latter-day Saint to be a missionary to bring others into His Church. The time has come brothers and sisters, to realize that we have no guarantee to the Celestial Kingdom. Just because we are members of His Church does not give us a guarantee to the Celestial Kingdom. Only if we endure to the end and are faithful 'til He comes again.

To you my brothers and sisters in the world who are still searching for truth, who deny the existence of God. I declare to you today, I give you two challenges: I challenge you to find another church, another organization, another way of life—that has twelve Apostles and has a Prophet and is run by Revelation, that baptizes by immersion—you will find there is no other church. There is no other way that is like the church that we have. The same church that Jesus Christ organized. Here is this very soil that we are living on today and in the Bible. That is my first challenge to you.

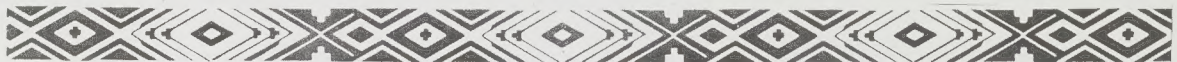
My second challenge to you is to look around you. What do you see? You see a beautiful creation, a handwork of Jesus Christ—our elder brother, our Saviour.

He has done so many wonderful things for us. How can we deny as intelligent as we are the existence of God. The greatest witness of Jesus Christ is right before your very eyes—the trees, the grass, the universe, the moon, the sun.

Can any mortal man create human beings, can any mortal man create the grass, the universe, the sun, the moon, the rain, the snow, the trees, the very food we eat. Can any mortal man create such a beautiful world that we see, that we live in today? How can we as scientists and learned men deny the existence of God and Jesus Christ, when right before our very eyes no mortal man can duplicate what we see. This is enough to tell all of us that there is a God, there is a divine God, there is a Divine Christ, Jesus Christ. He lives, He is the Creator of this world. He is the Creator of all of us. This is His plan, this is His way of life.

All of us must realize that when we die and go to paradise, if we make it there, that as a paleface you will find United States in paradise. You might as well realize that we are all going in the same place. As an Indian I will not find an Indian Reservation in paradise. As a Hopi you will find no Hopi Reservation. As a Japanese you will not find China in paradise. And I want to tell you Elder Kamatsu that you will not find Japan in paradise. Every man, every woman as a member of this Church, brothers and sisters, we might as well realize this; let's live together. We are brothers and sisters, we will all go to the same place if we are righteous, if we endure to the end. There is no United

States, there is no Navajo Reservation in paradise. God lives. Jesus Christ lives, brothers and sisters. In the name of Jesus Christ, Amen.



## Census Bureau releases analysis of American Indian firms in 1972

In 1972 there were 1,819 firms owned by American Indians with gross receipts of \$48.8 million.

These figures were released by the U.S. Department of Commerce's Bureau of the Census in its recently completed survey of minority-owned businesses.

Alex Armendaris, director of the Office of Minority Business Enterprise (OMBE), also in the U.S. Department of Commerce, said, "The statistics are encouraging. However, American Indians have only begun to become involved in business. OMBE is assisting them in this area by providing business assistance services through its funded organizations."

The firms owned by American Indians were highly concentrated in retail trade, selected services and construction. There were 501 firms in retail trade with receipts of \$22 million, 479 firms in selected services with receipts of

\$7.4 million and 283 firms in construction with receipts of \$9.5 million. These firms accounted for 69.4 per cent of total firms owned by American Indians and 79.6 per cent of their total receipts.

In Oklahoma, 284 firms were owned by American Indians with gross receipts of \$5.4 million, the largest number of firms owned by this group in any state. Alaska ranked second, having 232 firms with gross receipts of \$4.6 million.

However, California ranked first in gross receipts, having 215 firms with gross receipts of \$8.3 million. Second was North Carolina having 210 businesses with gross receipts of \$6.5 million.

In Standard Metropolitan Statistical Areas (SMA), Tulsa, Okla., had 85 firms, the largest number owned by American Indians; and the New York-New Jersey area ranked second with 38 firms.

## Oklahoma Indian businesses to get boost from contract

American Indians in five counties of southwestern Oklahoma will receive business assistance services under the terms of a federal contract recently announced by Alex Armendaris, director of the U.S. Department's Office of Minority Business Enterprise (OMBE).

The one-year, \$50,000 contract is with WCD Enterprises, Inc. of Anadarko, Okla., of which Newton Lamar is executive director. The Indian-operated organization formed its name from the first letters of three local Indian tribes, the Wichita, Caddo and Delaware Tribes. The five counties WCD will serve include Blain, Canadian, Grady, Custer, and Caddo, in which Anadarko, is located.

Armendaris said that much of WCD's efforts will be directed toward assisting Indian businesses attempting to participate in an

Indian-owned 50.9-acre industrial park planned for the area. It will also provide a variety of business assistance services including counseling, technical and management assistance, and financial packaging services.

The OMBE director said his agency funds some 300 organizations nationally to assist members of minority groups to develop new businesses or expand existing ones. He said that last year these organizations assisted approximately 25,000 clients and helped establish 262 new businesses.

The Office of Minority Business Enterprise was established in the Department of Commerce in 1969 to serve as the coordinating agency in the Federal Government for minority business affairs and to work with the private sector in the development of minority-owned businesses.

## Thirteenth region established for Alaska Natives

Acting Secretary of Interior Kent Frizzell today announced establishment of a thirteenth region for the benefit of Alaska Natives who are not permanent residents of Alaska and who elected to be enrolled in such a region under the Alaska Native Claims Settlement Act.

Frizzell said the action, which is effective as of Oct. 1, 1975, would result in the transfer of about 4,500 non-resident Alaska Natives from the twelve regional corporations to the thirteenth corporation.

The action was taken pursuant to an order entered on Dec. 30, 1974, by U.S. District Judge Oliver Gasch in a suit filed by the Alaska Native Association of Green and the Alaska Federation of Natives International, challenging the decision made by the Department of the Interior on Nov. 8, 1973, not to establish a thirteenth region.

Under Frizzell's order those Alaska Natives who are transferred to the thirteenth corporation will receive a pro-rata share of the approximately \$1 billion cash settlement provided for in the Act. They will not share in the land selection of 40 million acres of Federally owned land in Alaska awarded the Natives under the Act.

The Alaska Native Claims Act assigned the management of funds and land to 12 regional corporations. The Act proffered a choice for those Alaska Natives who had left the State and resided elsewhere. They could either enroll with one of the twelve regional corporations or they could vote for the establishment of a thirteenth region, with its own corporation. The Act provided that if a majority of the non-resident Natives age 18 or older voted in favor of a

thirteenth corporation, it would be established.

The Department's initial tabulation of the vote in the referendum on this question did not show a majority in favor of establishment of a thirteenth region. Judge Gasch ruled, however, the required majority had actually voted in favor of the region and ordered its establishment for those non-resident Alaska Natives who had earlier elected to be so enrolled.

In an order entered Oct. 6, Judge Gasch directed that not later than Oct. 15, the Secretary of the Interior invite each bona fide organization presently known by the Secretary to represent non-resident Alaska natives to submit not later than Nov. 1 the names of not more than five consenting nominees for election as incorporators and members of the interim board of directors of the thirteenth region.

Acting Secretary Frizzell sent telegrams Oct. 7 asking 17 non-resident Alaska Native associations to provide by Oct. 14 information relating to their eligibility to make nominations.

Under Judge Gasch's Oct. 6 order, the Department will prepare a list of nominees which will be sent to each adult thirteenth region enrollee with instructions to vote for not more than five nominees and to return the ballot by Dec. 1. The results will be tabulated by Dec. 10 and the five nominees receiving the highest number of votes shall be recognized as incorporators for the purpose of preparing and submitting te proposed articles of incorporation and bylaws for the thirteenth region. Those named will also constitute the initial board of directors of the corporation to serve until the first

meeting of shareholders or until their successors are elected and qualify. They will not be eligible to succeed themselves.

The proposed articles of incorporation and bylaws are to be approved by Jan. 1, 1976; the first meeting of the shareholders and election of the board of directors of the corporation is to be held by Feb. 1, 1976; and by Feb. 15, 1976, the corporation is to be paid its share of the monies in the Alaska Native Fund. At the time the regional corporation makes its first distribution of monies to its shareholders, all adult non-resident Native enrollees, whether or not presently enrolled in the thirteen region, will be given a final opportunity to elect their preference in that region or in another region in Alaska.



## The Eagle's Eye

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## Indian kitchen

One of the most special and popular corn dishes is dried corn soup, made by soaking dried kernels in water, then boiling in broth to make a nourishing, nutlike soup. In some tribes, dried corn soup was served at the height of the Green Corn Ceremony. **DRIED CORN SOUP** - Makes 6 Servings 1 ear dried blue, white or other color corn, removed from the cob. 7 cups of water 1 (2"x1") strip fat back sliced 1/2

(5oz.) jar dried beef 1/8 teaspoon ground pepper 1. Soak the corn in two cups of water for 48 hours. 2.

Place the corn and its soaking water in a large saucepan Add the remaining water and the fat back and simmer, covered, for about 3 hours and 50 minutes or until the corn is tender but not soft. 3. Mix in the dried beef and pepper, and simmer, stirring, for ten minutes more. Serve hot.

## Major firms, Indian manufacturers' meet

Leaders of Indian-owned-and-operated manufacturing firms had the opportunity to meet and talk business with representatives of some of America's corporate giants in Chicago, 15-16.

Host firms for the two-day session, designed to assist the Indian manufacturers develop new markets, included the Quaker Oats Company, Zenith Corporation, Illinois Tool Company, the Brunswick Corporation and Standard Oil of Indiana. Representatives from the Santa Fe Railroad, Sears, Montgomery Wards and other companies will participate in the program.

The Bureau of Indian Affairs' Division of Indian Business Enterprise coordinated the session.

In the past five years about 250 on-going manufacturing industries have been developed on Indian reservations. Most of these are branch operations of larger organizations, but about 50 are smaller, Indian-owned-and-operated companies.

Commissioner of Indian Affairs Morris Thompson said that he appreciated the willingness of the larger corporations to work with the Indian communities. "Unemployment," he said, "is still a major problem on reservations and the development of productive situation. I am confident that, given the opportunity, Indian industries can work in competitive, mutually beneficial ways with other American enterprises."

## New minority business unit established in Washington

Using funds provided under a Federal grant, the State of Washington has established an Office of Minority Business Development (OMBD) with offices in Olympia, Seattle and Spokane.

The grant amounted to \$55,000. The State of Washington provided \$28,960 to complete the total cost of funding the minority business office for one year. The new unit is a part of the State of Washington Department of Commerce and Economic Development.

Alex Armendaris, director of the agency, pointed out that Washington is one of 18 states around the nation which has set up minority business units. "Like all business people, minorities must meet a variety of state

regulations and deal with various state departments in the course of doing business. State minority business units perform a valuable service in advising minority firms in these matters."

Additionally, Armendaris noted, state minority business offices have an important role in assisting minority firms to bid on and perform state government contracts.

It is expected that most OMBD clients will be served at the unit's Seattle and Spokane offices. Ira Oakes, OMBD executive director, heads up the Seattle branch, located at 312 First Avenue North. The Spokane operation is located in the Great Western Building, Suite 307, is under the management of William D. Hall.

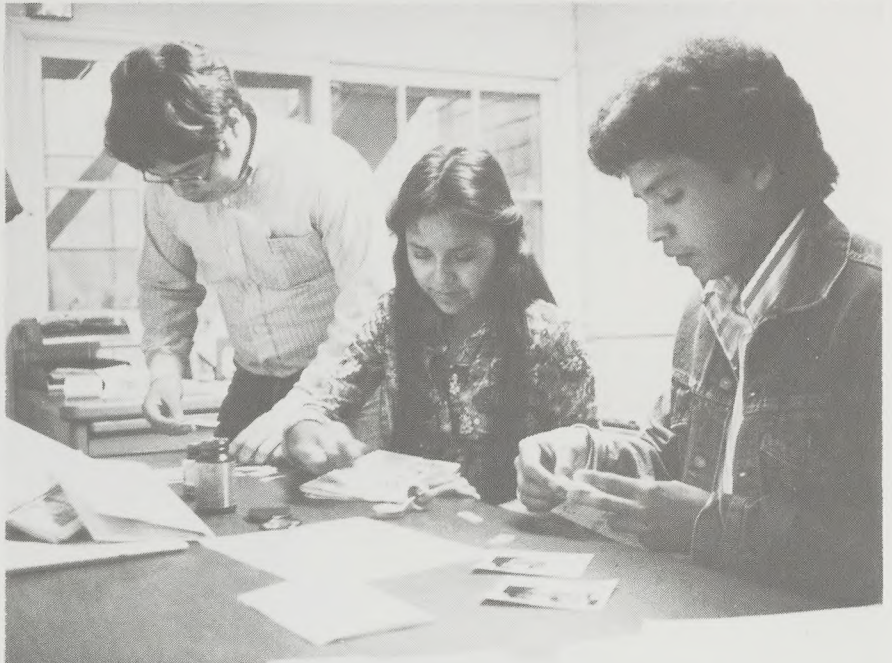
## Grant awarded to Makah Indians

Approval of a \$29,200 grant to continue a program of planning for long-range growth and jobs on the Makah Indian Reservation of Washington State was announced recently.

The funds will be used to help continue a program of assessing and developing resources of the

reservation, located on the northwestern part of the Olympic Peninsula.

The Makahs have built two motor lodges, the Makah and Thunderbird, with nearby camping and charter boat facilities. The EDA grant will cover the total cost of the project.



Gordon Oles, circulation manager for the Eagle's Eye (left), gets some help from Pat Yazzie (center) and Larry Watchman. Students are often needed to fold papers and paste address labels on them for mailing. Want to help? Gordon would be delighted to put you to work.

## Indian education resources

(Cont. from page 3)

This Division has also provided leadership in varied ways including the development of a testing policy for Federal schools which recognizes the cultural linguistic and other limitations of standardized tests for Indian students and a means of planning and evaluating out-of-class activities. Most important, all federally operated schools have available programs which make education of the handicapped available within the context of the regular classroom.

The Division of Educational Assistance coordinates the Johnson O'Malley, Elementary and Secondary Education Act titles and other flow-through funding programs. It assists in the development of plans for specific services to Indian students in public or contract schools including advice and assistance in the preparation, renewal, administration and monitoring of JOM contracts with eligible school districts.

It provides for the allocation of funds, project approval and monitoring of programs under the National Defense Education Act and the Elementary and Secondary Education Act, especially Titles I, II, and III of ESEA. Assists in planning, coordinating and requesting funds from other non-BIA sources such as HEW, foundation grants, etc.

Assistance to public schools now totals over \$33,000,000 with increasing direction and control over the funds being placed in the hands of Indian people. The largest of the ESEA programs, Title I, provides services to over 30,000 students, employing approximately 400 teachers, 1,200 aides, and 55 other professionals. The current year allocation plus the carry over of unexpended funds from last year allows nearly \$500 per student. Major program thrusts are in the areas of general academic remediation, language arts and reading, special education and math. All projects are developed with the participation and review of parental committees.

This Division has also provided leadership in a revision of the regulations and manual under which the Johnson O'Malley contracts are carried out. This thrust has greatly intensified parental involvement in the education of their children.

The Division of School Facilities assists in the development of long-range planning, educational specifications and budget justifications for school construction. Consultative services on space planning and selection of school sites, procurement of furnishings and equipment for new construction and training for school staff members in the usage of new equipment and facilities.

Last year, the Division worked with areas, tribes and local school boards in the planning phase of 15 educational projects. Equipment installations were

completed at 18 projects including 12 kindergartens, and equipment was ordered for 32 projects. This assistance will contribute to making operational by September 1975, new facilities at Wanblee, Santa Rosa, Cherokee, Acoma, Casa Baluca and Ramah. A document entitled "Criteria for Priorities and Outline of Long-Range Construction Plan" for use in establishing Bureau school facilities priorities was prepared and will be implemented for the FY 1977 school construction program.

This Division has provided leadership in getting full tribal and parental involvement in the planning of education facilities.

The Division of Educational Audio-Visual Services, located in Brigham City, Utah, distributes 16mm educational films to Bureau schools; limited services to public schools with predominant Indian enrollment. Maintains a still picture file of Bureau activities with prints available for use in schools and publications. The Division plans and produces audio-visual materials, including 16mm educational and documentary films which relate Bureau programs and policies to Indian people; cost of production must be borne by requesting office.

Over 40,000 films are shipped yearly to schools operated or funded by the Bureau of Indian Affairs. Recent examples of films which have been produced are "Education in Eskimo," a tri-lingual presentation demonstrating the teaching of primary level students in their Native language and in English, and "Children of Akiachak," documenting the early childhood education program which received the Educational Pacesetter Award as one of the outstanding Title III programs in the country. Production at the present time includes a film oriented to the needs for a high school program.

While these efforts have been attributed to individual divisions of the Indian Education Resources Center, they really are the result of teamwork within the entire Office of Indian Education Programs. Area, agency personnel and tribal leaders have had a substantive role in the efforts cited. Other things could be mentioned such as the recent survey of the preferences of tribal leaders and parents served by the Bureau. This has resulted in a revision of the Bureau's education manual which reflects the goals which parents and tribal elders want for Indian Education. These will provide a national direction for Bureau programs. It is the hope, the aim, the goal that these services to school serving Indian students will be able to help tribal groups, school boards, agency and area staff members improve educational opportunities for Indian students.





